

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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From the Boston Recorder.

TO MY MOTHER.

I've been a wild and wayward boy,
Since first I claim'd a parent's care—
And oft have dash'd the cup of joy,
That crown'd my mother's anxious prayer.

I've wander'd oft, and oft have knelt,
A suppliant at my mother's knee,
And oft have deep repentance felt
To see her weep so silently.

But though I oft her heart have riv'n,
I still have begg'd her love to share,
While softly rose that voice to Heav'n
"O may he find forgiveness there."

And oft when in my mad career,
To be the first in sin I strove,
My mother's voice would whisper near,
"Will this reward a mother's love?"

Reward thee!—No,—my mother—Now
I come to heal thy broken heart—
I come to smooth thy furrow'd brow,
And lull thy wounded bosom's smart.

O, I will love thee more and more,
And when thy thread of life is riv'n,
My mother's course of sorrow o'er,
We'll part to meet—I trust—in Heav'n.

W P N

HISTORY OF MISSIONS

[Continued.]

ENGLISH BAPTIST MISSIONS.

In 1784, an association of Baptist Ministers in England set apart one hour, on the first Monday evening of every month, for special prayer for the extension of Christ's kingdom in the world. In about seven years, they began to see the necessity of uniting exertion with prayer. Rev. Mr. Carey in particular, whose mind had been deeply affected with the state of the heathen world from his first entrance on the ministry, urged the subject repeatedly upon his brethren. In the spring of 1792, he preached at an association from 1-a-lit. 2, 3, from which passage he pressed these two exhortations, *expect great things—attempt great things*. Since that time, great things have been attempted, and great success in some particulars has been realized. The immediate effect was, that the plan of a society was formed, which was organized in October following.

Mr. Thomas, who had spent some time in India as a surgeon, and had made some attempts to instruct the natives, was deputed to return thither as their missionary. He and Mr. Carey sailed together in June, and arrived at Calcutta in November, 1793. Here they were called to trials. Their remittances failed, and they were without means of support in a strange land. Mr. Carey went into the country, and took land for tillage. Mr. Thomas remained at Calcutta, hoping to live by his professional practice. Soon however they took charge of indigo factories, where they had ample support, had the charge of several hundred Hindoos, and much time for missionary labor. They instructed the workmen, set up schools in the factories, and preached to the natives, both at their places of residence, and in various excursions.

At the end of two years, some of the idolatrous, superstitious Hindoos appeared to be impressed; and some Mahometans excited their hopes. But none had resolution to renounce caste, and forsake all, to follow Christ. In 1796, Mr. Fountain joined them in the mission. Two Englishmen, settled in Bengal, were baptized and a church was gathered. Soon after, Mr. Fernandez, a Portuguese settled at Dinagopore, invited them to preach there, which they did. Mr. F. embraced the truth, erected a school at his own expense for native children, and eventually became a preacher.

In 1799, the society at home sent out Messrs. Marshman, Grant and Brunsdon, with their wives; Mr. Ward, and Miss Tidd, afterwards Mrs. Fountain. The factories having been given up, and the governor refusing permission to the brethren to settle with Mr. Carey, the whole company settled at Serampore, under the Danish government, a few miles above Calcutta. Here they agreed to have all their property in common, and that the labor of each should be for the benefit of the mission.

Mr. Grant died a few days after his arrival at Calcutta; and Mr. Fountain fol-

lowed him in less than a year. Mr. Ward had been a printer. He soon put to press the new testament in Bengalee, which had been prepared. Mr. and Mrs. Marshman opened a school. They who had acquired the language commenced preaching in the town and neighbourhood.

Six years had elapsed, and no convert had appeared. A spirit of prayer now descended on them, and they dwelt more than ever on the death of Christ in their preaching. At length Kristno and Gokool came and ate with them, and thus voluntarily lost caste forever.

A day was appointed for baptizing them, with K's wife and her sister. A mob of 2000 people tried, before the time, to prevent it by threats and violence. Kristno alone came. He became an active assistant and preacher; but suffered much persecution. The others afterwards received baptism; and also Gokool's wife and Kristno's son in law, who had at first made violent oppositions.

In 1801, the printing of the new Testament was finished; Serampore fell into the hands of the English; and Mr. Carey was appointed to an office in the college of Fort William. This appointment has been a great benefit to the mission. The large salary has aided its funds; the duties of the office and its connexion have qualified Mr. C. for translations; and the situation has furnished him with much help in that employment; while he has not been precluded from preaching, and other duties of the mission.

In 1801, died Mr. Brunsdon and Mr. Thomas. In 1802, seven natives were baptized, one of whom became a preacher. In 1803, were baptized 13, among whom were 2 brahmins. One of these became a preacher. In 1803, Mr. Chamberlain and wife arrived. She died at Cutwa, the year following. He married the widow of Mr. Grant, who also soon died. In three months of the year 1805, 21 were baptized. The same year, 4 new laborers, with their wives arrived; and 2 in 1806. At the time the government laid them under restrictions, which would nearly have broken up the mission, if they had not obtained an abatement. For a time they omitted their excursions in the country, and preaching in Calcutta.

The mission however prospered, and some branches were formed. In March 1812, it suffered a severe trial in the burning of the printing office and ware house, 20 by 40 feet, with types, furniture, and manuscript copies of the scriptures, and other valuable property. The loss was estimated at \$33,000. The event excited the charity of the public. In 8 weeks after the news was received, more than \$40,000 were raised in England. In the United States, about \$7000 was collected from various denominations. Nearly \$5000 had before been sent from this country, for the translations.

This is a brief early history of the Baptist mission in the East Indies. Many other stations are occupied, all connected together, and with Serampore, the common centre. A sketch of these stations at the latest dates; and also of the translations of the scriptures in many different languages, must be deferred till our next number. We close for the present, with the mention of two attempts which have been abandoned.

Burmah.

In 1807, Messrs. Marsden and Chater went to this empire on an exploring tour. Some months after Messrs. Chater and Felix Carey stationed themselves at Rangoon. They built a house without the town. The medical skill of Mr. Carey gave him high repute with the Viceroy and others. The climate disagreed with Mr. Chater, and he left the country. Mr. Carey applied himself to the language, and made some progress in translation. In 1814, he was ordered to Ava, the capital, several hundred miles up the river, to vaccinate the young prince. He played the emperor, who presented him with a gold medal, and a title of honor. It was thought his being called to reside at Ava might lead to the establishment of the mission there. But he confined his attention to his medical profession, and the affairs of the empire. When removing his fami-

ly to Ava, in order to please the prince, he fitted up an English brig in the Burman style. But it was ill managed, and sunk in the river. His wife, two children and seven other persons were drowned. The station at Rangoon is now occupied by American Baptists.

Bootan.

In 1811, Mr. Robinson, Mr. and Mrs. Cornish went to reside at Barbaree, a place in the neighbourhood of Bootan. A few nights after their arrival they were attacked by a large band of robbers, and driven from their house. Three domestics were killed, and their house plundered. They arrived in three days at Dinagopore in deep distress. Mr. Robinson again attempted to enter Bootan; but finding it impracticable, the mission was relinquished.

From the [Carlisle] Religious Miscellany THE EXAMINATION

My horse was somewhat weary, and overtaking a small boy with a book in his hand, I indulged him in a gait, with which the lad kept pace, and enquired what book he was reading. "It is the Mother's Catechism," said the boy. "This is examination day, and we are all going to the school-house to answer our questions to the Minister." As we proceeded, "Yonder is the School-house," continued he, "and there is the minister and Mr S—the elder of this district, just coming." I observed his bosom to heave a little, and he drew in his breath somewhat further than usual, as he gave me this last piece of information.

Several roads converged to the point where the School house was situated, and family groups, consisting of all the intermediate grades from stooping age to tottering infancy, were seen advancing in every direction. I was about to make further enquiry as to the business of the day, of the little fellow who was still by my side, but taking notice that he was busily engaged counting over, with rapid humming lip some knotty question, now taking a quick glance at his book, and now holding it behind his back to prove his memory, I only asked if strangers would be admitted? "O yes, sir, all may come." I tied my bridle to a sappling in the adjoining woods, and confess that I felt a good deal of that awkwardness which the idea of intrusion is apt to give, but on advancing towards the house I was met by the reverend gentleman who had the charge of this flock, and his mild and urbane reception placed me perfectly at ease. The little dome was full to overflowing, but a comfortable seat was provided for me.

The exercises commenced by singing one of the Psalms of David in a versification not indeed the most poetical, but one to which, as I was afterwards informed, many pious people in that congregation are so much attached, from habit perhaps, or early sympathy, that they could not fervently join in that act of worship in any other version. They sang

"Ye children hither do you come,
And unto me give ear,
I will you teach to understand,
How ye the Lord should fear."

A most solemn and appropriate prayer was then offered, at the conclusion of which about forty little boys and girls formed a semicircle around their Pastor. The sight was truly an interesting one. Every one admires this honest undisguised part of the human family. The eyes of the children were fixed intent on the Catechist. It was a moment of painful suspense. Every breast appeared to be throbbing. They had been preparing for weeks, for this great day of examination. Their parents were present to witness their performance. They also saw the anxious countenance of a much beloved man, who sat near to the Catechist, and who felt his fame as a faithful school-master, intimately blended with the manner in which they acquitted themselves this day. In their first essays to reply, their utterance was somewhat choked; but they soon became more composed and felt a confidence in their retentive memories.

On a seat in the rear of the little res-

pondents, sat a number of Ladies. It did not require the penetration of Lavater to discover that these were the mothers of the children. Nay, I even amused myself by selecting the mother of each particular child by watching the emotions of the maternal features, as the little catechumen answered adroitly or otherwise. When those little manuals were disposed of, the reverend Catechist conversed with the children in an easy and familiar way, and pointed out their duty in a manner well adapted to secure their love and confidence.

"His eyes were meek and gentle, and a smile,

Play'd on his lips, and in his speech was heard,

Paternal sweetness, dignity and love."

They gradually drew nearer to him, as he talked to them, and seemed to view him as their best friend. A chubby little fellow had advanced so far as to place his hand on the speaker's knee, and presented a countenance so intent and void of guile that it was well worthy the pencil of an artist.

The scene now changed, and a mixed multitude took their seats in front of their worthy pastor for examination. They were of different ages, but the female sex preponderated in the ranks at least two to one. Those who love Zion, rest their hopes for posterity on our pious and virtuous females. Some sat down to be catechised, whose heads were "silvered o'er" with age. Socrates thought that no time should be lost, and employed the last moments of his life in philosophical disquisitions; but the humble and teachable disposition of these aged learners, brought to my mind a reply which a far greater than Socrates gave to the question put to him by his disciples.—"Who is the greatest in the kingdom of heaven?" Matt xvii. 1.

Some Bible questions, which I deemed pretty difficult, were answered by the class. After which the Catechist gave a full and satisfactory solution to each. The countenance of a middle aged man in this group occupied my attention, for whether I will or will not, I find that I am something of a Physiognomist. He had a Bible in his hand, and I never saw contentment and resignation more plainly depicted on the human face. The question came in rotation to him, and he was asked to prove there was a God without the aid of Revelation. He quoted a verse from Scripture which was very pertinent. "Very well," said the minister, "But can you prove the existence of the Deity from reason and the light of nature?" He again in a firm tone of voice, which indicated the assurance doubly sure which he placed on the sacred volume, and which he grasped harder in the act of giving emphasis, quoted another most applicable text from the Holy Scriptures, "Well Mr —, suppose you were to meet with some one who did not believe in the Bible, could you not convince him in any other way, that there is a God?" "That did not believe in the Bible! Why, Sir, I would hold no conversation with him at all, at all!"

"Just knows, and knows no more, his Bible true—

And in that charter reads with sparkling eyes,

His title to a treasure in the skies,

Oh, happy peasant!"

After prayer this little congregation was dismissed; when I stopped in Shippensburg to refresh myself and horse, I attempted to describe this District Examination for the "Religious Miscellany."

A Wayfaring Man.

CHRISTIAN PARADOXES.

A Christian is one that believes things his reason cannot comprehend: he hopes for things which neither he, nor any other man alive ever saw.

He believes himself freely pardoned, and yet a sufficient satisfaction was made for him.

He believes himself to be precious in God's sight, and yet loathes himself even in these things wherein he can find no fault with himself, and yet believes God accepts him in these services wherein he is able to find many faults.

The more injury his enemies do him, the more advantages he gains by them. The more he forsakes worldly things, the more he enjoys them.

He is the most temperate of all men, yet fares most deliciously. He lends and gives most freely, yet he is the greatest usurer.

He desires to have more grace than any man hath in the world, yet is truly sorrowful when he seeth any man have less than himself.

He knoweth, if he please man, he cannot be the servant of Christ; yet for Christ's sake he pleaseth all men in all things.

He believes Christ to have no need of any thing he doeth; yet maketh account that he doth relieve Christ, in all his acts of Charity.

He knoweth he can do nothing of himself, yet labours to work out his own salvation.

He knoweth he shall not be saved by, nor for his good works; yet he doth all the good works he can.

He knoweth God's providence is in all things, yet is so diligent in his calling and business, as if he were to cut out the thread of his happiness.

He thinks some times that the ordinances of God do him no good; yet he would rather part with his life, than be deprived of them.

The world will sometimes account him a saint, when God accounteth him a hypocrite, and afterwards, when the world brandeth him for an hypocrite then God owneth him for a saint.

His advocate, his surety, shall be his judge: his mortal part shall become immortal; and what is sown in corruption and defilement, shall be raised in incorruption and glory; and a finite creature shall possess an infinite happiness. Glory be to God.

Extracts From the New York Seaman's Magazine

In closing the feeble labours of another year, it is with peculiar pleasure and fervent gratitude to the great Head of the church, that the *Bethel Union* are once more permitted to recount the mercies of a gracious Providence towards our infant institution.

Commenced as they hope, with an humble reliance on the God of Israel for help, and believing that "it is not by might nor by power, but by the Spirit of the Lord," that the soul can be renovated, and the sinner saved, they have endeavoured to pursue the same means, as were detailed in their first report, to gather seamen from haunts of pollution and wretchedness, impress their minds with a deep sense of the solemn realities of judgment and eternity. If, through this humble instrumentality, a single soul has been a partaker of the grace of the Gospel, "not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Whatever may have been the doubts and fears of some in its origin, the beneficial results experienced for two seasons have put to silence the voice of opposition, and in some instances, converted its foes to friends.

Of a meeting held on board the Scotch brig *Trafalgar*, Captain Henderson, the committee report, that probably 60 were present, about 40 of whom were seamen. "To the people of God it was a season of refreshment, and to all present apparently an hour of deep interest and solemnity. As usual after meeting, tracts were distributed which were most gratefully received; and the seamen, with the greatest cordiality, promised to exert all their influence to promote Bethel meetings, and persuade their shipmates to attend. The success which attends these meetings is only a partial fulfilment of the many precious promises of the gospel, and in accordance with what we have a right to expect. It is high time we should look and pray for greater displays of the grace of God in the salvation of seamen, than we have ever yet been permitted to witness. The signs of the times clearly demonstrate, that the set time to favour Zion is just at hand. Thanks be to God, the happy day is very near when "*Holiness to the Lord*" shall be inscribed on every vessel, and the Bethel flag shall be the best protection of "free trade and sailors' rights," and one of the surest safeguards against piracy, plunder, and death.

On the 13th of August, a Bethel meeting was held on board the ship *Comet*, Captain Moore. We expected that few would be present, under an apprehension of exposing themselves to the prevailing fever; but, at 3 o'clock, were delighted to see many mariners and citizens present. During the exercises a sailor stepped for-

ward and said, he wished to make a few remarks to his brother seamen. "My life," he observed, "has always been spent in this employment, and I have always been an awfully wicked sinner. I have often called upon God to damn my soul. Oh! if he had answered my prayers, I should now be in hell—this thoughtless and wicked life gave me no uneasiness until on a voyage at sea, the ship capsized, and three of my shipmates swept into eternity. I saw and felt my awful situation. The first sincere prayer I ever made was then, "Lord have mercy on me"—the impression made then never wore off—I prayed continually, and for fear of being seen, went in the night, kneeled at the foot of the bowsprit and prayed to God that he would have mercy on my soul. As I did not receive any comfort from my prayers, I said to myself, how can I expect it! I have often prayed he would damn my soul and send me to hell, and he did not do it, but for all this I could not give up praying. I begged he would give me an understanding heart, and take away the blindness from my mind—he then heard and answered my prayers, and gave me my heart's desire, and, I trust, has made me a new creature in Christ." He then addressed all the seamen present very feelingly, and said: "if you have any conviction of sin, don't do as I have done; I was afraid my shipmates would laugh at me and treat me with contempt. I dared not let any of them see me pray, or let any one know how I felt. But not so now—I am not ashamed of Christ, and I hope I never shall be." After he had concluded, another seaman came forward and related many interesting facts. That about a year ago, he indulged a hope of having passed from death unto life, and now recommended the Saviour to every one, and begged all present to receive him as their Prophet, Priest and King. The scene was solemn and affecting.

At another meeting, a seaman rose and said a few words, which had a most solemnizing effect—and then prayed most fervently. As soon as he had finished, another sailor rose and repeated a few verses of a hymn, which was sung; he also made a short address and prayed. Every individual wept—solemn silence ensued. Another sailor then said; my heart rejoices to see so many seamen here—these Bethel meetings are doing much good for seamen's souls. At one of them I was awakened to my awful situation, and now I believe I am a new creature in Christ Jesus. It is my earnest desire that you will not neglect these meetings; they may be as precious to you as they have been to me.

Another seaman then said: I join with my shipmate in favour of the Bethel meetings. From what I know and have seen, they have been the means, in the hand of God, of convicting and converting many seamen: one was held on board of a ship, when the captain, his officers, and crew were convicted, and became pious men, and had prayers on board ever afterwards—morning and evening.

Lately a ship (he said) sailed from a port where Bethel meetings were held: soon after, she was disabled in rudder and sails, with a shore under her lee, and no hopes of escaping from death. While in this situation two boys on board, not more than 16 years of age, were engaged in prayer, and said, let us join with the Bethel meetings which are held on shore this night, that God will hear their prayers and save us; the ship was safely conducted in to port.

Another sailor rose and said, "if I am permitted I will sing a hymn." It was composed by a sinner converted, speaking forth in strains of adoration the love of Christ for lost sinners. At the close he prayed, confessing the sins of seamen, and pleading with God earnestly, that he would make all captains, officers, and crews Christians—that all vessels might be made Bethels, where prayer and praise would be offered up night and day to Almighty God—until the whole world shall be filled with His glory.

The Board have thought it proper to go thus into detail of some of the meetings, that the public might be informed of facts, and not rest upon any general assertion; and they are truly happy to state, that the spiritual interests of seamen are becoming more and more an object of deep concern, not only here, but with the pious every where.

UNIVERSAL SALVATION.

A venerable clergyman, grieved to see the doctrine of universal salvation prevailing in his congregation, was desirous of preventing its progress by convincing Mr.

M——, the preacher of the doctrine, that his system was unscriptural and dangerous to society. For this purpose he requested the company of Mr. M—— on an evening, and being too old to manage the argument himself, he desired a young clergyman of his acquaintance to attend & assist him. The aged gentleman opened the conversation of the evening by informing his young brother in the ministry, that he requested the company of Mr. M—— and himself, in order to have the doctrine of universal salvation fairly discussed in his presence, for he thought Mr. M—— might be convinced of his error; but he was too old himself to manage the debate—he therefore desired the young clergyman to enter upon the debate with Mr. M——. "Why Sir," replied the gentleman with his usual address, "Jesus Christ says, 'He that believeth shall be saved, and he that believeth not shall be damned.' Mr. M—— says, 'No one shall be damned;' the dispute then lies between Jesus Christ and Mr. M—— and I wish to be excused from an interference." [Columb. Mag.]

CAUSE OF THE BIBLE

An angry opponent of the Bible cause once deridingly applied to the astonishing efforts now making in its support, the appellation of "the Crusade of the nineteenth Century." Its friends were little offended by the allusion. Thanks be to God for the rational persuasion their minds are permitted to cherish that "the Crusade will never terminate, like those of a dark age in abortion and disappointment." The great associations by which it is conducted will never, in their progress, exhibit the desolating career of those to which they have been compared, but carrying with them only light for the ignorant, comfort for the afflicted, and peace for the troubled conscience, are destined to produce effects lasting and momentous on the temporal and eternal welfare of mankind, and "watered by the dews of the Divine blessing, to exist until their benevolent and exalted aims shall have arrived at their fullest consummation."

The enemies of this holy cause, whether they be infidels or mistaken Christians, will be found successively recreating from a useless conflict with establishments so manifestly aided from on high, and making the desponding acknowledgment of a learned, but inveterate assailant in Great Britain. "I have abandoned," said he, "the thoughts of opposing the Bible Society. When an institution is supported with all the fervour of religious enthusiasm, and is aided by the weight of such powerful additional causes, an attempt to oppose it is like attempting to oppose a torrent of burning lava, that issues from Etna or Vesuvius."—[Milnor.]

The originally addressed "to CHRISTIANS IN BOSTON," the following will no doubt be interesting to other Christians.

"Can ye not discern the signs of the times? How is it that ye do not discern this time?"

At a time like the present, it becomes every Christian here to ask himself "if he is prepared for a revival of religion." Notwithstanding our stupidity, the Lord appears to be coming among us. Some are anxiously inquiring, "what they shall do to be saved," but this most important question is by no means a general one. Multitudes of immortal souls around us, appear to be living in entire neglect of the great salvation, without God, and without prayer in the world, and this too, amidst those who are commanded to "love their neighbors as themselves," and "do unto others, as they would they should do unto them."—Is it not more than time that every Christian in this great city, should set apart a day, to fast, pray, and humble themselves before God in secret, to realize that "he has a controversy with us," and to inquire "wherefore he contends with us?" We know that if we were prepared for the blessing, we should receive it; "but our iniquities have separated between us and our God, and our sins have hid his face from us." A great individual, and at this season a very peculiar responsibility rests upon us, and each of us ought to feel that our own sins may grieve away the Spirit, and keep back the blessing, and to say, "Lord, is it I?"—If we are faithful in reviewing our past lives, and in examining our hearts, shall we not discover many sins which though forsaken or exchanged for others, are still unrepented of, still unconfessed, and for which we have never humbled ourselves before God; and he has told us not only to forsake, but also to confess our sins. May it not be said of us as of those of old, "He did not many

mighty works there, because of their unbelief." Our Lord has represented to us love as the distinguishing badge of Christians. "By this shall all men know that ye are my disciples, if ye have love one to another." Surely all men do not thus know us, and there have been divisions enough to rend the seamless garment of our Saviour. But God is unwilling to leave us to ourselves, and to sin; even now He is waiting to be gracious, and says, "Turn ye at my reproof, I will pour out my Spirit upon you." If we are all "willing to receive the Holy Ghost," He will now come in power, and great glory, and build up Zion here. "Before we call, He will answer, and while we are yet speaking, he will hear." But let us never forget that the revival must begin in the hearts of Christians. May we beware of "grieving away the Spirit, of quenching the Spirit."

God has said, "For these things I will yet be enquired of, by the house of Israel to do it for them." We wish all who love the Lord, to feel a deep interest in this meeting; to inquire what He will have them to do, respecting it, to realize that a great individual responsibility rests on each one of them, and to suffer no motive to keep them from it but such as their conscience tells them God will approve; to delight to spend and be spent in his service, and imitate that love which "brought him down to earth, to die for wretched man," to feel the love of Christ constraining them to give up all party and sectarian views, and to love each other as brethren, "with pure hearts, fervently," "in lowliness of mind to esteem others better than themselves," and themselves as less than the least of all saints, and the "chief of sinners." If we feel any want of love, or wrong feelings towards others, or think they do us less delight to sacrifice all personal feelings to the cause of Christ, pray for them, and rejoice in every opportunity to unite with them in prayer. O, that each of God's children here might be full of faith, and of the Holy Ghost, bring all the tithes into the storehouse, and prove him now herewith, if he will not open the windows of Heaven, and pour us out a blessing, that there shall not be room enough to receive it." This great city will then become a "mountain of holiness, a habitation of righteousness." God will be glorified and souls saved.—Lord, we beseech thee hasten it in its time, and do and defer not, for thy great name's sake, O Lord most high. [B. Rec.]

REVIVAL OF RELIGION,

In the bounds of Lamington Congregation, N. J. Communicated for the Religious Intelligencer, by the Rev Mr Galpin.

Lamington, Jan. 22, 1823.

A work of grace commenced in the congregation of Lamington, last June. The influences of the Holy Spirit had already been poured out in an unusual manner, in the region south and east of us. The sound of the Redeemer's footsteps, and an abundance of rain, were the signs of the times which preceded this gracious visit to us. Previous to the period of this work, the church was characterised by many professors who resembled too nearly the foolish virgins, and were apparently forgetting the injunction of their Lord to "watch."

The revival in Somerville, which a little before commenced, began to arouse the minds of some, and to excite considerable attention to our own spiritual condition. The wonderful workings of God's Spirit in that place, could not, indeed, pass unnoticed. The alarm which was frequently sounded in the ears of many though less ones among us, and which admonished the lukewarmness and apathy of professors, began to create a visible seriousness on the minds of many. From his time our meetings were increased. Preaching and family visitation and conferences, became more frequent, and the eager attention to hear and to converse upon religious subjects, greatly animated the exertions of the pastor in his labors. Shortly after the work began to make its appearance, the Rev. Mr. Osborn, who was then laboring in Somerville was invited to come over and help us. The invitation was accepted, and this man of God, to whose labour and charity, and work of love for the salvation of immortal souls, I desire to bear testimony, preached to a very crowded audience on Sabbath evening, the 30th June. A solemn stillness pervaded the house, and all hearts seemed to be bowed down. It was indeed, a time of great alarm to sinners, and of great searchings to professors. On the following Tuesday a number of ministers met with us, who had a few weeks before entered into an Association for the

purpose of visiting their respective congregations and uniting their exertions and their prayers in dependence upon the Divine Spirit, that the Great Head of the Church would remember and pour out his blessing upon Zion. This meeting was happily well timed, and seemed to be accompanied with the Divine blessing. On the following morning, about a dozen attended an anxious meeting at the house of their pastor. Convictions were now rapid.

The power of God, and the prevalence of the Holy spirit, were felt and acknowledged. The salvation of Jesus was the great theme, and an interest in him, the great enquiry. Many resorted to the bible, who before knew nothing of its contents, or were ashamed to be seen with this precious book in their hands. The momentous realities of an eternal world, and the solemn scenes of a judgement day were pictured upon their countenances. Now the house of God became for the first time, "the gate of heaven" to many, who waking from their dreams of worldly folly and sin, find themselves on holy ground, and exclaimed, "how dreadful is this place! surely God is here, and I knew it not." How little does this world and every thing here below appear in comparison with the worth of the soul, and the glories of an invisible world. Where now are infidels! They are seen either trembling and falling before the power, and the sword of the spirit, or flying from the field of battle.

While in the midst of Zion's camp there is a stir, and the sound of the "trumpet," and the glorious company of the faithful, are seen gathering round the great Captain of their salvation; and at a distance from all her enemies, the church, having put on her beautiful garments, appears "fair as the moon, clear as the sun, and terrible as an army with banners," bending her course through the wilderness of this world. The precious fruits of this revival have appeared in the number of about 60 awakened persons. About 40 of these have joined themselves in covenant with God, and sealed the profession of their faith at the "Lord's Supper." In connexion with this narrative, it may be stated that there is a revival now going on in Hackettstown, about 15 miles from this place; where a glorious ingathering is multiplying the great harvest of salvation. The words of the Prophet are fulfilled, "Who are these that gather themselves together, and come as doves and as clouds to their windows?"

"Arise, O King of grace, arise,
And enter to thy rest;
Lo, thy church waits with longing eyes,
Thus to be owned and blest."

For these things we have reason to feel deeply humbled before God, and devoutly to adore his goodness for "remembering" us in our "low estate." To him be all the praise of his glorious grace in Christ. Amen.

CARLISLE, FEBRUARY 21.

The Sacrament of the Lord's Supper, was administered in the Presbyterian church in this borough, on Sabbath the 9th inst. The season was rendered peculiarly interesting by the large addition that was then made to the number of communicants. For three months past that church has enjoyed a gracious visit from the Spirit of God, and has been permitted to witness the fruits of his renewing and refreshing influences. Towards the close of November last, immediately after a very solemn communion season, the first symptoms of a work of grace became apparent. The different measures that are ordinarily blessed of God, for the promotion of a Revival of Religion, were adopted by the pastor of the church, who was aided by other ministers in the borough. The anxious meetings appointed were well attended;—the number of enquiring persons present, varying from 50 to 80 on an evening. About five weeks before the communion, notice was given to such as were desirous of approaching the Lord's table, for the first time, to make known their desire. Four days were subsequently spent by the Session in the examination of the applicants, and sixty-two persons were admitted by them into communion with the church. On the Saturday preceding the communion Sabbath, a public profession of their faith in Christ,—of their consent to Him as the *covenant of the people*,—of their vows to renounce the world, and lead a holy life, was made by them immediately after the preparatory discourse had been delivered, and they were received by prayer, from the pastor, into fellowship with the church, and exhorted to walk worthy of their high vocation. We have seldom, if ever, felt more real joy, than when we

saw, immediately upon notice being given from the pulpit, such a large number of persons rising in different parts of the church, and flocking together with so much solemnity and apparent readiness, to own their covenant God, and filling the chief aisle, while their covenant vow was read to them. It was a sight that must have gladdened the hearts of all that witnessed it, who know the value of the soul, or feel, in any measure, concerned for the salvation of their fellow men. We doubt not, but that it will long be remembered in that church, as a cause of joy and thankfulness. The greatest number of those who have recently been brought to the saving knowledge of the truth, are young persons; and it is somewhat remarkable, if we are correctly informed, that the number is equally divided between the sexes. Of the males, we understand, that 18 are students of College.—The whole church, consisting of close upon 500 members, communed at the same time, three fourths of the pews below stairs having been appropriated to the use of communicants, besides the tables that were spread in the aisles. While the elements were distributing, the utmost silence reigned in the house, although the congregation that assembled on the occasion was very large. The large number of communicants, and the death-like stillness that pervaded the assembly, we think, could scarcely have failed to impress the minds of the spectators, when they saw a whole people bowed before the Lord, and each one communing in his own heart with the Father of his Spirit. Christians seem to have been much replenished, and are still encouraged to go on to pray. The Lord hath not yet withdrawn from them. At an enquiring meeting held last week, we understand that there were between 20 and 30 persons who attended. It affords us pleasure to add, that this blessed work is not confined to the Presbyterian Church in this place, but that it has recently extended to the Methodist Society, in which there are at present, very pleasing indications of the presence of the quickening Spirit.

Carlsle Miss.

SYSTEMATIC CHARITY.

A gentleman from a distance, lately wrote to us as follows:

I have long been desirous of rendering some aid to your society. My circumstances, however, have been such I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occurred to me, that I had a right, if it were not clearly my duty, to set apart a certain portion of the Lord's gifts, for his cause on the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly, for two months of that time, and also to contribute a weekly stipend for a poor and wretched family.

Besides this, I have been enabled, within six months, to contribute \$10 to the general cause of religion, in addition to the \$5 which I now enclose. I would not trouble you with this communication, were it not to ten of the satisfaction, I have derived from this plan. The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, Have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury, and acting for him. I have no doubt, sir, that the deductions made on every gain, have been saved in carefulness and economy.

Missionary Herald.

RICH WIDOWS.

Dr. Franklin used to say that rich widows were the only species of second hand goods that sold at prime cost.—It may, however, be subject matter for argument whether it is the widow or the estate that sells so readily.—a gentleman once left his family and went abroad in quest of a wife, and though poor, being a fine looking person he soon found one a widow with one eye, no teeth and a head of hair red as a fox—the marriage being solemnized, and the lady brought home, the brothers of the bridegroom came to congratulate the parties, and when an opportunity offered took the gentleman aside, and asked him how he came to choose for a bride one so intolerably ugly?—He put his hand into his bosom and pulling out an elegant minia-

ture of his wife, all set round with diamonds, asked them what they thought of it.—What? why the likeness is exact, as ugly as she herself—but la! what a splendid frame! You have it, said he—

Let others for the picture feel a flame.
I my good brothers married for the frame

For the Christian Repository.

Nihil efficacious simpliciter Veritate.

From the benefit received, by mankind at large, from the circulation of religious Newspapers, we are led to believe they will be a powerful mean in the hand of Deity, to enlighten the mind and concentrate the operations of God's people in their efforts to evangelize the world. No paper to preserve its usefulness, should ever fall into licentiousness. Their design is not merely to circulate religious intelligence, but to correct and expose the errors of religious professors. Even truth may be declared in terms the most positive, that will carry conviction, yet not offend.

It must be evident to every discriminating mind engaged in religious subjects, that the wicked are not so formidable in their opposition to the church; neither can inflict such deadly wounds, as the professed followers of the Lamb. Professors, generally, are too well satisfied with the mere profession they make; and Christians who see and feel the evil, too timid to expose the truth, or rather too unfaithful to their master's cause, to check or reprove them.

It is an opinion of some, that the errors of Christians, should not be exposed; that it lessens their respectability, and destroys their usefulness in society. That this is not the fact, we have abundant evidence from the word of God. The language and example of the Redeemer is a proof of this; his language was pointed, and his example pure; and taken as a rule by his faithful followers. Though we would not be understood as throwing a mantle over the virtues of God's people, or contending for sinless perfection; yet we deem it a duty to direct the attention to some of the most prominent errors: to do this, we shall go to the teachers of the church. Example has a more powerful effect than precept; this we presume none will deny.

Many who are professedly teachers, and from whom we receive lessons of admonition from time to time; for want of that apparent real and corresponding life, throw a shade over the church, too sensibly felt to be concealed. That man sent forth as a teacher, to instruct the ignorant, to proclaim liberty to the captive, by performing those duties in the mere bounds of the pulpit, falls short of his duty, when compared with the labours of primitive Christians. Paul thought all things as dross, in comparison with the cause of Christ; so will faithful teachers of the present day.

A preacher who is faithful to his God, will direct his discourses to the understanding and consciences of his hearers. He will contend earnestly for the faith once delivered to the saints. His object will not be to please, with his rounded periods and fine dressed moral discourses—No, he will say as David did to Nathan, "Thou art the man." He will speak to sinners in the awakening thunders of Sinai—his language will be pungent and close: the bold offender will feel it, and though it may wound, it will be the wound of truth; it flayed by a friend.

He will be indefatigably industrious, and zealously impressed with the necessity of filling his highly responsible station with faithfulness; yea, his whole mind will be engaged in the welfare of the church. He will scrupulously watch over his officers and members, and see that they faithfully discharge their duty. Conscious of the purity of his own motives, and exemplariness of his own life, he feels no hesitation in boldly reproofing offenders: He will urge the necessity of their being a holy and distinct people; holy in their life and conversation. In the language of the inspired penmen, he will urge the importance, and the necessity of withdrawing from the temptations and society of those who are ashamed to confess Christ.

Are not these some of the duties of a faithful preacher? If so, are they duties generally discharged? By some, we believe they are; and when they are, happy is the man, and happy the people who have such a pastor.

The faithful preacher must expect to make enemies; the carnal mind not being able to relish things of a spiritual nature. But this argues not that ministers must neglect their duty, and accommodate their sermons to the ungodly. Sinners must be plainly warned of their danger, or the shepherd is unfaithful. A faithful master will have faithful servants. A pastor who is truly pious, and faithful in his labours, cannot fail to be blessed by his God. Though assailed by enemies, he moves on like the sun in his course; and though clouded at times, still travels his appointed way. The promises of God will be fulfilled to an faithful. "If thy ways please me, I will make the very stones of the field at peace with you." Now when we look at professors, and are scarcely able to mark a line of distinction; what conclusions can we draw? Professors and non-professors, acting alike, with the exception of a few external forms! Under these circumstances, are the faithful followers of Christ to remain silent, and let the evil exist; lest they offend the world, and bring down its frowns upon them? No, they must be bold—they must not shrink from duty; they must in a scriptural manner reprove friend and foe.

The frequent excuses made by professing Christians to extenuate their habitual neglect of known and positive commands, clearly manifests an unchanged and carnal heart. The examples we have of their going back to the world, is a strong proof that all is not right. The solemn vows they have taken, they break without remorse; even the very men and women of the world, they prefer as the companions of their lives, and friends of their bosom! "Be ye not unequally yoked," thus they say, applies to the heathen. They pardon this as they do all other forbidden things. The ancient church was surrounded by heathens, and the oracles of God confined immediately to the Jews—hence the necessity of keeping her dis-

tinct, to preserve her purity. The Jews were forbidden to marry among them. If the principal reason was to preserve the purity of the church, the same reason still exists. If we take the whole scope of scripture in connexion with this important question; the answer is plain. We are bidden to shun the wicked, to avoid temptations—*to be separate from sinners.* The mere moralists without a change of heart, (only externally) differs none from the openly profane and wicked, as to the final issue. If the Gospel sinner is more accountable than the heathen, it is a strong proof the command is still binding: If so, obedience is a test of the Christian. The case of Solomon is in point; he was led astray by ungodly worldly minded women. We believe all true Christians wish to see the bounds of the Redeemer's kingdom extended, and we believe much is doing in many parts of the world to accomplish it. But to be successful great efforts must be generally made. The church herself must be kept pure; ministers must exercise discipline, and keep a strict watch over the conduct of her members. They themselves must not grow weary in well doing—As watchmen, they must be faithful in the discharge of every duty. Religion must be made the business of their lives. They must not like many to whom they preach, make a plea of the usual excuses: if so, it will be as with the people so with the priest. All Christians will hold up the hands of the faithful minister, who under a sense of duty is contending against vice in every form; while they must lament over the cold formalist, who is starving, not feeling the flock; to whom every duty is a burden, and every hour spent in God's service a day.

We shall soon appear before that tribunal, where no excuses will be taken, or injustice done, "where the wicked shall cease to trouble, and the weary be at rest." Why then be afraid to discharge those duties incumbent upon us? Why regard the frowns of a wicked world? To blend religion with the world we cannot, we must love the one and hate the other. Light and darkness cannot dwell together. The world hated Christ, because he was not of it. To his true followers it cannot be reconciled. If we attempt to reconcile the one with the other we disappoint and deceive ourselves. Christ expressly declares, "I love me, keep my commandments." *If ye love me—this contains the whole law.* I love Christ, we will obey him—that love we bear to him will constrain us to contend with the world and follow his example.

It is contended by some divines, that religion would flourish more, if the people were more liberal to the church; we acknowledge there is a defect on the score of liberality; but the great defect is with professors themselves, and especially with the preachers of the Gospel: they are not pointed enough; or, in other words, do not deal plain enough with their people.

It would appear too many fear their people more than God! While this is the case, we cannot expect much vital religion.

The Lord judged the house of Eli, forever, because he knew the villainess of his sons, and restrained them not. We should all remember Eli, who he was, and for what crime he was punished. Let us unite with the Psalmist:

"I'll purge my family around,
And make the wicked flee;
So shall my house be ever found,
A dwelling fit for thee."

TRUTH.

For the Christian Repository.

MR. EDITOR.

As the controversy of "Paul and Amicus" is at last concluded; or, to use their own figurative language, as their "buildings" are now erected, together with their "porches, back doors," and all, you will perhaps, be willing to hear the opinions of some of their readers respecting their essays.

For my own part, I declare that I am now sorry that the controversy was ever commenced; and I can most cordially reverse the aspiration of Job, and apply it to them; and say "On! that their words had never been written! On! that they were never printed in a book!" Job xix. 23. This declaration is not made, however, under any apprehension that the doctrines of the Bible have been written down, as some vainly suppose; but I am unable to foresee any good resulting from the controversy.

The sentiments of "Amicus" it now seems, are not the sentiments of that society which he has endeavored to defend; at least, so say the Friends. Although disappointed from that quarter, yet I am glad that they have made this public, official avowal; and now am left in charity still to hope "better things of them, and things which accompany salvation," though "Amicus" has thus written. But still the public are just as ignorant of their doctrines, as we were before they entered the lists, for "shadows, clouds and darkness," rest upon them.

Although the Essays of "Paul" have failed to do much good, yet those of "Amicus" may do much hurt. The poisonous book thus guided over by a masterly hand, will be swallowed by thousands; for the carnal heart always delights in those things that soothe, and which are "enmity against God."

The Essays of "Amicus" have already furnished the faithful with arguments with which he was formerly ignorant. "Here," says he, "you now see a champion in the cause of religion, endeavouring to defend his cause, but who, at the same time, explicitly denies his ability to be the word of God, the only inalienable rule of faith and practice, and who endeavours to overthrow the ordinances held sacred by every christian society. Surely Gibbon, Hume, Voltaire and Paine never did more!" Such weapons placed in the hands of such men, cause me to mourn, and say, "alas! poor human nature." Another strong objection I have against their controversy, is the manner in which it has been conducted. Surely christian writers, on a christian subject, ought to have used less acrimony, and more courtesy, meekness, gentleness and forbearance. "The servant of the Lord, (says Paul,) must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. ii. 24, 25.

As to the Essays of "Amicus," though admirably written, and though they may lead many of the unwary astray, I have no fear that they will destroy the true cause of Christ. The doctrine he has opposed are the doctrines of the Bible, and the doctrines which are rapidly gaining ground in many sections of our country. This latter fact is known by many as well as by myself.

And now may God most mercifully grant that both "Paul and Amicus," together with all their numerous readers, may meet in the bright and shining realms on high, there to join in the glorious song of enraptured myriads of happy spirits, who "cease not day and night," in singing "unto Him that loved them, and washed them from their sins in his own blood." And to God the Father, God the Son and God the Holy Ghost, be all the glory forever and ever. Amen.

BARNABAS.

Extract of a letter from Boston, dated February 3, 1823.

"Mr. Dwight supposes the seriousness in Park-street Church to have commenced with the establishment of a class for Biblical instruction, near the close of the month of September last. Since that period the number of persons who have been to converse with him he considers to exceed 200. The number of hopeful conversions is large; but as no regular list has been kept we cannot in either case count with accuracy. It is not merely by counting that we derive encouragement. The whole aspect of things seems new. The strong hold of the enemy are beginning evidently to be shaken, the tokens for good are various and almost innumerable, and every thing seems preparing for a great work. In the Old South Church appearances are encouraging. Mr. Wisner is greatly encouraged by his prospects.

Mr. Dwight meets his Bible class once a fortnight. It numbers considerably more than 200, and is composed of youth from several congregations. Mr. Wisner has also a Bible class, and so has Mr. Mayland, a Baptist Clergyman, and Mr. Fay of Charleston.

Among our enquirers have been a number from the Unitarian congregations. No one can witness what we daily behold, without feeling that the power of God is strikingly manifested in this city. There is no part of the christian world, perhaps where a revival of religion is so interesting as in Boston, and no where could it impose a greater responsibility upon christians in this vicinity & at a distance. I consider christians every where, who know our situation, as having something to do for us. The Rev. Mr. Hanes from Gloucester, Conn. was providentially sent here six or eight weeks since, and was immediately hired to labour with us. Dr. Payson came to assist us, but was after preaching one Sabbath, so much affected by a cold upon his lungs, that a suspension of his labours seemed indispensable, and he has returned to his people. Perhaps our expectations from him were too high, and God has removed him, that we might place all our dependance on an Almighty arm.

You will not doubt dear sir, that Mr. Dwight's labours are incessant, or that he needs in a peculiar manner the prayers of his christian friends and brethren in the ministry. I would suggest the propriety of devoting one evening exclusively to prayer for Boston and this vicinity, including especially the University at Cambridge. I mean by this, that these should be the principal subjects of your supplications—I believe that this has already been done by christians at New Haven.

I regret that I should not be able to give you a more interesting detail of particulars. Every day furnishes fresh testimony of God's presence, and stronger reason to believe that the work will be a great one, but facts of this kind cannot be made to speak on paper half their real import.

Bos Rec.

From the Rhode Island Rel. Intelligencer

MR. BADGER,

Sir—I have just received a letter from a pious and highly respected friend in Boston, containing information of such general interest to the friends of Zion, that I have ventured to furnish a copy for your paper, hoping that my friend will excuse the liberty I have taken.

Dear Brother L. —,

"The Lord Jesus has heard the prayers of his people, and has come down by the power of his spirit, to deliver them. He is doing wonders in Boston, whereof we are glad. We bless and praise his name for what our eyes have seen and our ears heard. About three weeks since my wife observed to me, that we did not enjoy religion in our own souls as we had in years that are gone; and that she hoped we should feel the importance of spending much of our time in prayer. We then re-

solved to dedicate ourselves renewedly to the Lord, and to spend most of the night in prayer. After passing many hours in this manner, we humbly trust we felt a spirit of prayer, not only for ourselves, but for those around us. Mr. B. one of our boarders, whose mind had been previously wrought upon, frequently came into our own room and appeared very serious, so much so that he desired an interest in our prayers. His impressions soon became more pungent, which much encouraged us. After the union prayer meeting on Thursday evening he informed us that the Lord had appeared for his soul, and had delivered him from the burden of sin, which greatly rejoiced our hearts. Our joy was so great, that it very much affected Miss * * *

* * *, who immediately burst into tears, and left the room. She found that she had no heart to rejoice with us; therefore she examined herself, and soon found to her sorrow she had been living five years in the indulgence of a false hope. She soon became more and more impressed, and she has continued under pungent conviction ever since. Last Monday Mr. D. who is a room mate with Mr. B. appeared under very serious impressions. After conversing with him, and relating to him part of my own experience, he became more impressed; and the tears began to flow. I then proposed to my wife and others in the room to hold a prayer meeting all night, expressly for Mr. D. which was agreed upon by all. Accordingly, we assembled in our room, about 11 o'clock. Mr. D. was present. Never did I possess a greater spirit of prayer for any soul in my life. After we had prayed and conversed till about half past one, Mr. B. withdrew. Mr. D. had no disposition to go. It was not long before he rose up, and took my hand within both of his, and said, I thank you for this privilege, and immediately left the room. We did not know what he meant by this expression, but in a few minutes I had faith to believe he was born of the spirit of God. He retired to bed. I was not willing to wait till morning, but went to his chamber, and to my unspeakable joy, he told me Christ was precious to his soul. He was too happy to remain in bed, but immediately got up, dressed himself, and came into our room with Mr. B. Our hearts were filled with love; and in every sense of the word, Mr. D. was a new man. He put his arms around me, and embraced me some minutes, (any bystander being a stranger to the cross of Christ, would have said he was insane; but blessed be God, he was clothed, and in his right mind, setting at the feet of Jesus. He soon informed us that a certain expression used in prayer was blessed to him, and delivered him of his burden. The expression was as follows: "Blessed Redeemer, may he now give his whole heart to thee, and give up the world with all its follies for an interest in thy blood." He said mentally, dear Jesus, take my whole heart, it is all that I can give. The Lord Jesus changed his heart as he did the water into wine at Cana of Galilee. We continued our happy meeting till half past three in the morning. Never till my latest breath, shall I forget the night of the 28th of Jan. 1823. We have indeed a bethel at home. O that brother L. were here to share in our joys; but blessed be God the Lord Jesus is not confined to any place.

The Lord is with the pedobaptists in this city. There are about three hundred inquirers and sixty converts, meetings are held every night and almost every day in the week. The Baptists begin to awake, and there are some anxious inquirers among us. The brethren begin to take down their long neglected harps and tune them anew to the Lord. There has been great searching of hearts, and some backsliders are reclaimed for which we ought to thank God, and take courage. We have as a church, for a long time been too cold and neglectful of our duty; but we have reason to believe that the sun of righteousness is rising upon us, with healing in its wings. I hope it will not be long before I shall have the pleasure of informing you of a powerful work among us.

Yours, L. E. C.

VALUE OF THE BIBLE.

A Young man, in May 1813, subscribed for a Pocket Bible, saying, that if he had been careful and attendant to the instruction received when young, he should not have had to procure one now, by small subscriptions. He had associated with some wild young men; but, feeling such company and conduct wrong, he had left Kuareborough, and had come to obtain

work at Huddersfield. In a few weeks, he paid for and received a Five Shilling Bible; and then requested to be a free subscriber, which he continued to be about a year, when he was obliged to leave the town for want of employment. Nothing was heard of him till about five weeks ago, when I met with him again at his former lodging. He expressed much pleasure in being now able to procure work here and said it was the greatest trial he had ever to leave Huddersfield; but he found God was his friend wherever he went.

"The comfort which my Bible has afforded me, is unspeakable. When laid on a bed of sickness, without a friend to visit me, it was my only comfort. In my Bible, I found promises which suited every want; it raised me above the fear of death, and enabled me to rejoice in the prospect of it. It is a treasure worth a thousand worlds. I have been a good deal out of work; and, when tired and wearied with going about, I have taken my Bible, and there always found something to refresh me. No one can conceive of what benefit it has been to me."

SOUTH AFRICA.

Good Behaviour of the Slaves.

"It is exceedingly gratifying, (says Mr. Evans, a missionary in south Africa,) to hear the excellent character which their masters and mistresses give of the slaves, which have been baptized. One gentleman, five of whose slaves I have baptized, said that he wished the society had been established many years before, for since his slaves have been instructed, he has not had the least trouble with them. Before, he was obliged to stay at his wine cellar from morning to evening, when the slaves were working there, and even then he had the mortification to see that they got drunk; but since that time, not only those who have been baptized, but other slaves, having respect for their advice and example, are so improved, that he has not seen one of them intoxicated for the last sixteen months, and he can leave the cellar at any time under their charge. He also told us that it is delightful to see them in the evening, teaching each other to read, singing hymns, and having family worship together. Many others have given a similar testimony, even some who were formerly inimical to the instruction of their slaves."

CHRISTIAN REPOSITORY.

FRIDAY, FEBRUARY 8.

AMICUS VERUS, a Chester County man, in our next.

The Vol. of PAUL and AMICUS being now in hands, we request their authors to furnish corrected copies to print from, as soon as possible.

We learn from Columbia, Penn. that there are pleasing prospects of a work of grace about to commence in the church under care of the Rev. Mr. BAYNE. Christians are beginning to arouse from their slumber and trim their lamps. It was said during the rebuilding of the walls of Jerusalem, under Nehemiah, "the people had a mind to work;"—the consequence was, "the walls were joined together." So in our day, when God determines to pour out his Spirit, he gives his people a mind to pray.

It is always pleasing to us to record the stately steps of the king of Zion, in all places, but especially in those hitherto cold regions, covered by the New Castle Presbytery. There have been within the last year several considerable revivals in these bounds, which we have never been able to give more than mere sketches of, owing to want of minute particulars from ministers and others, who alone were able to give them. It is much desired that such information might be afforded—it would be always highly pleasing to us to publish, and no doubt equally so to our patrons to receive such intelligence.

We hope this hint will influence the Pastors or others in those "Revived" churches to cheer other christians, by giving details of their blessings received, as well as future prospects.

SELECTED SUMMARY.

The society of Shakers was first known in England in 1747, and in this country in 1776. At present, as appears by an article in the North American Review, there are 14 more societies in this country, and the whole number of Shakers is computed to be 6000 in the United States. They devote themselves almost exclusively to agricultural pursuits, and their lands, which are held in common, are valued at about 800,000 dollars.

A very pleasing revival of religion is now progressing in the Baptist Society at Ashford and Willington, under the pastoral care of Rev. E. Skinner. A more particular account we hope we shall receive soon for publication. We also learn that some favourable appearances are realized at Westfield, Mass.

C. Sec.

An Episcopal Church has been built in the village of Pendleton, S. C. by the liberality of Col. Thomas Pinckney, jun.

The Treasurer of the American Bible Society acknowledges the receipt of \$2034 17 cts. during the month of December 1-22. The issues from the Depository during the same period, were Bibles, 4082; Testaments, 3299. Total, 7381.

By a letter from President Tyler of Dartmouth College, to the Agent of the American Education Society, it appears that a plan has been devised to establish a permanent fund of \$10,000 for the support at that College, of pious and indigent youth, designed for the ministry. More than \$1000 were subscribed in the village of Hanover.

The London Jews Society has been applied to for assistance, in forming an asylum for converted Jews. Their reply is, that their rules entirely preclude them from giving any part of their funds to the temporal support of Jewish converts; but that they will readily advance the spiritual welfare of such a colony, by the grant of books and by missionary exertions.

The British and Foreign Bible Society, has 291 Auxiliaries, and 438 branches. There are 36 Continental European Bible Societies, with a great number of Auxiliaries and Branches; the Hanover Society has 25, the Prussian 38, the Wurtemberg 44, the Paris and Netherlands upwards of 50 each, the Sleswig Holstein 118, and the Russian 196. The issues of the last year at home and abroad, in connexion with the British and Foreign Bible Society, amounted to 610,723 copies of the Bible and Testament; the total issue from the beginning has been no less than 6,056,306 copies.

A peasant in Germany, made a donation of \$50 to the Onaburg Bible Society, accompanied with the following note, "Because I, Casper Herman Westerfeldt have been married to Maria Heinkers, and God has blessed our industry, I wish to give these \$50 to the Bible Society for us both."

Dr. Pinkerton says, "true religion is again rising triumphantly from under the pressure of infidelity, in Denmark. A delightful change is observed among the Theological Students at the University."

Accounts from New Bedford, state, that there is an extensive revival in the Presbyterian, Methodist and Baptist societies in that town.

It is reported that the Emperor of Russia has prohibited the preaching of the Moravian missionaries at Sarepta; and has confined them barely to the distribution of the Bible. It is said also that the prohibition extends to all the protestant missions in Russia.

The Bristol (Eng.) Auxiliary Missionary Society held their tenth annual meeting the last of September, which continued 4 days. Eleven sermons were delivered, and \$3071 collected. The speakers at the meeting for business were of 4 or 5 different denominations.

A gentleman at the Hague informs us that two young Jews, educated at the University of Leyden, have lately embraced christianity. One of them refused an enormous sum offered him by a rich uncle on condition that he would defer his baptism till after his uncle's death.

Charitable Legacies in Connecticut.—By Miss Betsey Pratt, late of Bolton, \$250 to the New Haven Education Society. By David Hale, Esq. late of Coventry, \$100 to the same; \$100 to the Conn. Missionary Society; and \$100 to the American Board for foreign missions. By Hon. Jesse Root, late of Coventry, \$40 to the Conn. Bible Society; \$50 to the American Bible Society; and \$30 to the Foreign Mission Society. By Rev. Philander Chase, late of Bolton, the principal part of his library, appraised at \$300, to the Foreign Mission School; two thirds of his real estate, which may amount to \$100, to the same school.

The Bible—E. Lynch, Esq. writes from Lima, South America, to Henry Hill, Esq. Treasurer of the American Board of Foreign Missions, that 500 Spanish Bibles, and 500 Spanish Testaments were either sold or given away by him in less than three days.

MARRIED.

On Thursday evening last, at Elk Forge, by the Rev. A. K. Russell, Mr. JOHN BARCLAY to Miss MARGARET DEAN, both of Cecil County, Maryland.

50 REAMS

SUPER-ROYAL PRINTING PAPER, For Sale at this Office, together with a good assortment of printing, wrapping and writing paper, on very moderate terms.